

2. *The Unpublished Correspondence of John Stuart Mill with Gustave D'Eichthal*,¹ during the years 1828-1842 and 1864-1874,—a correspondence which deals with Mill's early interest in Saint-Simonism, and with the philosophical questions which occupied the later years of his thought.

3. *The Philosophy of Charles Secrétan*,² by F. Pillon, one of the able editors of the *Année Philosophique*,—a critical estimate of a very talented thinker whose influence was entirely national, whose metaphysics was a philosophical theory of Christian dogmatology, and whose ethics was a philosophical theory of Christian morals.

4. An original treatise on folk-lore,³ by Paul Regnaud, professor of Sanscrit in Lyons,—a work which discusses the Vedic sources of the legend of Hop o' my Thumb, the Hindu legend of the Deluge, etc., etc., and so forms an interesting chapter in ethnical psychology.

5. The second edition of M. Victor Charbonnel's *The Will to Live*,⁴ which is a collection of vivacious and scholarly essays on the religious problems of the day, and which will be of interest to those of our readers who have read M. Charbonnel's article in the present *Open Court*. μκρκ

AN AMERICAN EDITION OF THE SACRED BOOKS OF THE EAST.⁵

The colossal undertaking which was inaugurated in 1876 by Prof. Max Müller and the Clarendon Press of Oxford, the publishing of a series of translations of the great Sacred Books of the East, has, through the recent revival of religious studies in this country, been so frequently cited as to acquire almost a popular reputation. The necessity of an "American Edition" was thus made apparent. This edition is not authorised by the original publisher, but it would appear from a preface especially written for the American Series by Prof. Max Müller, and from the portrait of the Professor which forms the frontispiece, that it at least has the personal sanction of the great philologist. How, under these circumstances, "the copyright" to the reprint can have been obtained is an enigma. In any event, the American Edition is a fact. It has its *raison d'être*, and probably its practical justification, in its cheapness. The expensiveness of the original edition virtually excluded its possession by persons of ordinary means. After works of such an international character have had a sufficiently large sale to cover the largest portion of their original expense, they should be immediately cheapened and placed within easy reach of the public. Under such circumstances the temptation of "reprinting" would be one that could not be conscientiously withstood by people having the cause of Christianity at heart.

The volumes which have appeared in the series up to date are *The Upanishads*, by Prof. Max Müller; *The Sacred Laws of the Aryas, as Taught in the*

¹ *John Stuart Mill, Correspondance Inédite avec Gustave D'Eichthal. (1828-1842-1864-1874.) Avant-Propos et Traduction*, by Eugène D'Eichthal. Paris: Félix Alcan. Pp. 239. Price 2 fr. 50 c.

² *La Philosophie de Charles Secrétan*, by F. Pillon. Paris: Félix Alcan. Pp. 197. Price, 2 fr. 50 c.

³ *Comment Naissent Les Mythes*, By Paul Regnaud. Paris: Félix Alcan. Pp. 249. Price, 2 fr. 50 centimes.

⁴ *La Volonté de Vivre*. By Victor Charbonnel. Paris: Armand Colin & Cie. Pp. 310.

⁵ New York: The Christian Literature Company.

Schools of Apastamba, Gautama, Vâsishtha, and Baudhâyana, translated by the late Georg Bühler; and *The Zend-Avesta*, translated by James Darmesteter—Part I., *The Vendidad*; Part II., *The Sîrôzahs, Yasts, and Nyâyis*. While the letter-press is not as good as that of the original edition, it is tolerably clear, and upon the whole the work will serve the same purpose as its prototype. "We may well hope," says Prof. Max Müller in the Preface, "that a study of the Sacred Books of the East may produce a kindlier feeling on the part of many people, and more particularly of missionaries, towards those who are called heathen, or even children of Satan, though they have long, though ignorantly, worshipped the God who is to be declared unto them, and that a study of other religions, if based on really trustworthy documents, will enable many people to understand and appreciate their own religion more truly and more fairly." μκρκ.

HERACLITUS TRANSFIGURED.

(500 B. C.)

The salt sea laps the shores of many lands—
Now whipping the black sky with sharp, white spray,
Now seeping noiseless through the level sands,
In shallow pools, where little children play;
Now glassing the fierce heat of tropic skies,
Now, where the sun doth neither set nor rise,
Heaped into frozen tumult, far and lone—
But, in all moods and climes, the Sea is One.

And as its waves surge to their utmost height,
Only to break and form new waves again—
As Fire devours things precious in our sight,
To give what Nature else might seek in vain—
As dead, to living leaves, their lost life give,
So we, in dying, do most truly live.
Eternal change still grinds relentless on,
And on its wheel Birth, Life, and Death, are One.

(1899 A. D.)

Life, in new forms, forever is new born—
The pushing green things break the cold spring sod;
The hour-old lambs, beneath the dappled dawn,
With awkward gambols, warm their timid blood;
The babe's first cry, with fond rejoicings blent,
Gladdens the home, but—spending, yet unspent—
Beneath our feet, or in the farthest sun—
Life, through expression manifold, is One.

HENRIETTA R. ELIOT.

BOOK REVIEWS.

LEÇONS DE GÉOMÉTRIE ÉLÉMENTAIRE (Géométrie plane). By *Jacques Hadamard*
Paris, Colin et Cie., 1898. Pp. xvi + 308.

One of the most interesting and promising movements of the present time, in the line of elementary mathematics, is that headed by M. Darboux, dean of the